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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

In The Name Of Allah Most Gracious Most Merciful

INTRODUCTION

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ

أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ

فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

WA IDHĀ SA'ALAKA `IBĀDĪ `ANNĪ FA'INNĪ QARĪB
UJĪBU DA`WATAD-DĀ`I IDHĀ DA`ĀN
FAL YASTAJĪBŪ LĪ WALYU'MINŪ BĪ LA`ALLAHUM YARSHUDŪN

When My servants ask You concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls Me. Let them also, with a will, listen to My call, and believe in Me, so that they may walk on the right way.

Al Baqarah 186

قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ

QUL MĀ YA`-BA'U BIKUM RABBĪ LAWLĀ DU-`Ā 'UKUM

Say "(O rejecters) My Lord is not concerned if you do not worship Him".

Al Furqan 77

On the authority of Anas رضي الله عنه who said I heard the Messenger of Allah ﷺ saying, Allah ﷾ the Almighty has said:

> *"O son of Adam, as long as you call upon Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins as great as the earth and were you then to face Me, ascribing no partner to Me, I would grant you forgiveness as great as it".*

Imam Shafi' said:

You belittle to supplicate
And ignore its fruit
It is like an arrow, great
But! Night's arrows do not fail
It has a definite span
That is duly faint

SUPPLICATION

Praise be to Allah ﷾, we thank Him, seek His Help and His Forgiveness. We seek refuge in Allah ﷾ from the evils of ourselves and that of our bad deeds. He whom Allah ﷾ guides, is truly guided, and he whom Allah ﷾ leaves to stray, none can guide him. I bear witness that there is no god but Allah ﷾ , besides Him no other partner is and I bear witness that Muhammad ﷺ is His Messenger.

When one is in suffering, or is befallen by catastrophe; when one is estranged and despondent and ultimately frustrated: then one unconsciously seeks the One Whose mercy is all-embracing. He is more Merciful than a mother to her child. His is the refuge we seek. It is He Who hears the weeping of the oppressed and accepts those who repent to Him. He showers His bounties and His blessings upon them.

Thus, a believer should earnestly invoke Allah ﷻ and concentrate solely on Him as stated in the following *ayah*:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

AMMAY YUJĪBUL MUḌṬARRA IDHĀ DA`ĀHU WA YAKSHIFUS SŪ'A WA YAJ`ALUKUM KHULAFĀ'AL-ARḌ. A'ILĀHUM MA`AL-LĀH. QALĪLAM MĀ TADHAKKARŪN.

...(He) Who listens to the distressed when they call on Him, and Who relieves their suffering, and makes you inheritors of the earth? Is there another god besides Allah? Little indeed is what you heed!

An Naml 62

He should also humbly supplicate to Allah ﷻ with devout words and sincere determination. The soul then enjoys the light of its Lord and a believer feels ease and safety that permeates in his veins and throughout his body. He feels in companionship with the Ever-lasting Power, that he is newly born and that Allah ﷻ is close to him.

When My servants ask You concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls Me. Let them also, with a will, listen to My call, and believe in Me, so that they may walk on the right way. *Al Baqarah 186*

Thus, *Du'a* constitutes worship as the prophet ﷺ has expressed. That is because *Du'a* means servility, humbleness, and is an expression of a need for the One in Whose Hand is the authority over everything. It is also a response to the Order of Allah ﷻ as He says,

And your Lord says:

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠

WA QĀLA RABBUKU-MUD`ŪNĪ ASTAJIB LAKUM INNAL-LADHĪNA YASTAKBIRŪNA `AN `ĪBĀDATĪ SAYAD-KHULŪNA JAHANNAMA DĀKHIRĪN

'Call on Me; I will answer your (prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!

Ghafir 60

By making *du'a*, success becomes a reality; wishes and aims are achieved. That is because, when the servant truly believes that Allah سبحانه وتعالى is the only One Who is the Most Deserving to be asked and sought, he will shun all sources of help other than Allah سبحانه وتعالى. He will approach the Door of his Lord, seek His protection, entreat Him for His Mercy of treasures and His generosity. This is the essence of worship and the secret of obedience. On the authority of *Nu'man Ibn Bashir* رضي الله عنه who said that the prophet ﷺ said, *"Du'a is worship."*

Then he recited the saying of Allah سبحانه وتعالى the Almighty.
"And your lord says: 'Call on Me, I will answer your (prayer)..."

Therefore, *du'a* is a form of worship, in fact it is one of the most honorable and glorious forms of worship. Allah سبحانه وتعالى ordered us to make d*u'a:*

ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ

UD`Ū RABBAKUM TAḌARRU`AN WA KHUFYAH

Call on your Lord with humility and in privacy.

Al A'raf 55

He also reproached the people who do not make *du'a*, saying:

وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ

لِرَبِّهِمۡ وَمَا يَتَضَرَّعُونَ ٧٦

WA LAQAD AKHADHNĀHUM BIL `ADHĀBI FAMAS-TAKĀNŪ LIRABBIHIM WA MĀ YATAḌARRA`ŪN

We inflicted punishment on them,
but they humbled not themselves to their Lord,
nor do they submissively entreat (Him).

Al Mu'minun 76

Sahl Ibn 'Abdullah ﵁ said, "Allah ﷻ created mankind, then He said, *"Entreat Me. If not, look towards Me. If not, listen to me. If not, set yourselves before My Door. If not, ask Me of your needs."*

Allah ﷻ said :

أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ

AMMAY-YUJĪBUL MUḌṬARRA IDHĀ DA`ĀHU WA YAKSHIFUS-SŪ'

...(He) Who listens to the distressed when they call on Him,
and Who relieves their suffering...

An Naml 62

The Prophet ﷺ gave glad tidings to a man who was inspired with *du'a* so that he would be among those who would receive the Mercy of Allah ﷻ: he said :

> *"If the gates of du'a are opened by man, the gates of mercy will be opened before him. And the most beloved thing for which Allah ﷻ loves to be asked is safety."*
>
> *Tirmidhi and Hakim*

The supplicant also received glad tidings from the Prophet ﷺ that Allah ﷻ would keep him safe and he would have the privilege of du'a being a weapon to fight the enemies and defend himself with:

> *"Du'a is a weapon of a believer, a pillar of religion, and a light of the heavens and the Earth."*
>
> *Hakim*

The Prophet ﷺ also said :

> *"Do not feel hopeless with du'a as nobody can perish with du'a."*
>
> *Ibn Hibban and Hakim*

He also said :

> *"Would I guide you to what would protect you against your enemies and bring you provision?' 'Supplicate to Allah ﷻ by day and night for supplication is the weapon of a believer."*
>
> *Abu Ya'la*

The Prophet ﷺ also gave glad tidings to the person who supplicates to Allah ﷻ so that his supplication would be answered and that his approach towards Allah ﷻ would be accepted.

Allah ﷻ is Ever-Merciful and Ever-Generous to the extent that when man lifts his hands skyward (invoking Allah ﷻ), He dislikes replying without rewarding him.

The Prophet ﷺ explained also how the answer for *du'a* can be

achieved. The answer, whether spontaneous or delayed, is good for the supplicant. Thus his *du'a* is ultimately beneficial for him. The Prophet ﷺ said:

> *"If a Muslim invokes Allah ﷻ for other than sin or the severing of relations, Allah ﷻ in turn responds to his Du'a in one of three ways; either He accepts it (and grants what was asked for),or He delays its reward to the Hereafter, or He removes a calamity from him that equals his Du'a (in magnitude). The Companions said, " We will then supplicate often." The Prophet ﷺ replied, "Allah ﷻ will reward you greatly."* *Ahmad, Bazzar, Abu Ya'la and Hakim*

The Prophet ﷺ explained how the answer of a *Du'a* is good in all its forms even if it appears as though they were not answered. The Prophet ﷺ said:

> *"On the day of judgement, Allah ﷻ will call a believer until he stands before Him. 'O My servant, I have commanded you to call upon Me and have promised to answer you. Did you truly call upon Me?' He (the servant) will say, 'Yes, my Lord.' Allah ﷻ will say, 'Whenever you called upon Me I answered you. Did you not call upon Me on the day of such and such to relieve your calamity and I did?'The servant will say, 'Yes my Lord.' Allah ﷻ will say, 'I gave it you in the worldly life, Allah ﷻ will add, 'Did you not call upon Me on the day of such and such to relieve your calamity but it seemed that I did not reply to you.' The servant will say, 'Yes my Lord.' Allah ﷻ will say, 'I compensated such and such for you in Paradise.' Allah ﷻ will say, 'Did you not call on Me to meet your need and I did.' The servant will say, 'Yes my Lord.' Allah ﷻ will add, "I gave it to you in worldly life.' 'Did you not call on Me on the day of such and such to meet your need but it seemed that I did not reply to you.' The servant will say, 'Yes my Lord.' Allah ﷻ will say, 'I compensated such and such for you in Paradise." The Messenger of Allah ﷺ said, " Allah ﷻ will never leave out any supplication of a believer unless He wil*

expound this for him through the following; either He will give it to him in worldly life or delay it in the Hereafter. Thereupon, the believer will say, 'I wish I was given nothing of my du'a in this world."

Hakim

Du'a prevents calamities and lightens Allah's ﷻ will through Allah's ﷻ will. The Prophet ﷺ said :

"Precaution can never prevent predestination. Du'a surely avails in regards to what has already taken place (in terms of seeking forgiveness) and what has not yet come to pass (in terms of asking for favours). A calamity may have descended from heaven when du'a meets it. Consequently, a confrontation between them will take place until the Day of Judgement."

Bazzar, Tibarani and Hakim

He also said,

"Nothing prevents predestination except du'a, and nothing lengthens age except righteousness." *Tirmidhi*

The Prophet ﷺ guided us to the way of answering *du'a*, i.e., continuous request to Allah ﷻ in every time. He ﷺ said,

"Whoever desires to have his du'a accepted by Allah ﷻ in adversity, should make frequent du'a in prosperity."

Tirmidhi and Hakim

"Nothing is more beloved to Allah ﷻ than d*u*'*a* in prosperity."

Tirmidhi, Ibn Majah, Ibn Hibban and Hakim

These *ahadith* and others indicate that *du'a* is one of the most powerful means in preventing a calamity, *du'a* is an enemy to calamity. It confronts, prevents, or weakens the calamity as mentioned in the previous *hadith* which indicated that *du'a* has three stages with calamity:

1. *Du'a* may be stronger than calamity so it prevents its occurrence.
2. *Du'a* may be weaker than a calamity, then the latter would occur, but *Du'a* may weaken its effects.
3. A confrontation between both may take place until each one prevents the other.

However, *Du'a* may miss the answer for the following reasons:

i. It may be weak, e.g. it includes something that is abhorred by Allah سبحانه وتعالى such as aggression.

Ii. The unconsciousness and inattentiveness of the heart at the time of *du'a*. In this case it would be like an arrow which is shot from a soft bow. It would never reach the target. *Hakim* reported, in his *Mustadrak, Abu Hurairah* who said the Prophet ﷺ said,
"Invoke Allah سبحانه وتعالى with full conviction that He will accept your invocation and know that Allah سبحانه وتعالى never accepts the invocation of a heedless heart."

iii. Consuming of *Haram* (Unlawful), committing sins, the indulgence in prohibited amusement and the hardened heart that shies from remembering Allah سبحانه وتعالى.

Therefore, *du'a* is a useful remedy for illness but the heedlessness of one's heart turns it null and void. Consuming unlawful food, in the same manner, weakens the strength of *du'a*. It is reported in *Sahih Muslim* on the authority of Abu Hurairah رضي الله عنه that , the Messenger of Allah ﷺ said,"

> *"O people, surely Allah سبحانه وتعالى the Almighty is good and accepts only that which is good. Allah سبحانه وتعالى has commanded the faithful to do that which He commanded the Messengers. Allah سبحانه وتعالى Almighty has said, 'O You Messengers! Eat of the good things and do right.' And Allah سبحانه وتعالى the Almighty has said, 'O you who believe! eat of the good things wherewith we have provided you. Then he mentioned (the*

case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky (saying), 'O Lord! O Lord! While his food and drink were unlawful, his clothing unlawful, and his livelihood was acquired unlawfully. So how could his du'a be answered!"

THE MEANINGS OF THE WORD DU'A

In the Glorious *Qur'an*, the word *du*'a has many meanings:

1. **Worship:** Allah ﷻ says :

وَلَا تَدْعُ مِنْ دُوْنِ اللهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ

WA LĀTAD`U MIN-DUNIL-LĀHI MĀLĀ YANFA`UKA WA LĀYAḌURRUKA

And do not <u>worship</u> any other than God; such will neither profit thee nor hurt thee...

Yunus 106

2. **Seeking help:** Allah ﷻ says :

وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللهِ

WAD`Ū SHUHADĀ'AKUM MIN DŪNIL-LĀH

And <u>call help from</u> your witnesses or helpers (If there are any) besides God...

Al Baqarah 23

3. **Asking for something to be done:** Allah ﷻ says :

وَقَالَ رَبُّكُمُ ادْعُوْنِىٓ أَسْتَجِبْ لَكُمْ ج

WA QĀLA RABBUKU-MUD`ŪNĪ ASTAJIB-LAKUM

And your Lord commands; <u>Ask</u> from Me; I will answer your prayer...

Ghafir 60

4. Calling: Allah ﷿ says :

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ

YAWMA YAD`ŪKUM FASTAJĪBŪNA BIḤAMDIHI

It will be on a Day when He will <u>Call</u> you,
and you will answer (His call) with His praise...

Al Isra' 52

5. Praising: Allah ﷿ says :

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ

QULID`UL-LĀHA AWID`UR-RAḤMĀN

"Say; <u>Praise</u> Allah, or <u>Praise</u> Rahman..."

Al Isra' 110

6. Saying: Allah ﷿ says :

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ اللَّهُمَّ

DA`WĀHUM FĪHĀ SUBḤĀNAKAL-LĀHUMMA

their <u>Cry</u> therein will be saying
"Glory be to Thee, O God..."

Yunus 10

However, the meaning of *Du'a* according to the *Shari'ah* is;

"To entreat Allah ﷿, asking Him with sincerity, to grant the good things which He has created, and to acquire what you need and wish."

SUPPLICATION AND FATE

Supplication is the closest form of worship to Allah ﷻ. Abu Hurairah (رضي الله عنه) narrated that the Prophet ﷺ said :

> *" The most beloved worship to Allah ﷻ is supplication."*

Thawban (رضي الله عنه) narrated that the Prophet ﷺ said :

> *"Righteous deeds increase one's lifespan. Supplication affect what is predestined. A man loses what he has (or can gain), due to sins."*
>
> *Ibn Majah and Ahmad*

Mu'adh Ibn Jabal (رضي الله عنه) relates that the Prophet ﷺ said,

> *"Cautiousness can never affect fate, but supplication can do so providing that you continue supplicating to Allah ﷻ."*
>
> *Ahmad*

Salman (رضي الله عنه) related that the Prophet ﷺ said,

> *"Destiny can only be deterred by supplication."*

Concerning this the Prophet ﷺ said,

> *"Whoever invokes Allah ﷻ to have something, Allah ﷻ will surely give him what he asks for, or will remove some evil which is impending unless he asks for the committing of a sin or to severe the ties of kinship".*
>
> *Muslim*

Thus, we can notice the benefits and values of supplication. Not only is it an act of worship that entails reward, but it is also a useful means in deterring misfortunes and attaining future favours.

Some people may ask, what is the benefit of supplication if what I ask for is already predetermined? I will surely get it and if it is not predestined, I will never get it.

Ibn Al-Qayyim (R.A) answered,

"If we follow the aforementioned approach we will neglect all kinds of means. What is the benefit of food if satiety is predestined? What is the benefit of having sexual intercourse with one's wife if a child is predestined?"

Al-Ghazali (R.A) said,

"Of the requirements of destiny is to invoke Allah سبحانه وتعالى for deterring some affliction. Just as a shield is a means to protect one's body from a sword and water is a vital means for cultivation, so too is supplication a means to deter affliction. Thus, to believe in destiny does not mean to put your weapon aside."

Allah سبحانه وتعالى said (regarding taking precautions):

"Taking all precautions, and bearing arms"

An Nisa 102

In this respect Ibn Hajr (R.A) said,

"The benefit of supplication is to attain reward because of obedience or because our request may be conditional upon our supplication since Allah سبحانه وتعالى is the Creator of means."

Thus, doing righteous deeds, as mentioned in the above *hadith*, is a means for long life. Once the means has been achieved the goal will follow and all are destined to Allah سبحانه وتعالى .

It is related that when Umar Ibn Al-Khattab رضي الله عنه had refused to enter a town afflicted by the plague, someone asked him, if he were intending to try to escape Allah's سبحانه وتعالى Will. Umar رضي الله عنه replied,

"I am escaping Allah's سبحانه وتعالى Will to enter Allah's سبحانه وتعالى Will."

Ja'far رضي الله عنه also said,

"Allah سبحانه وتعالى has intended something for us and desired us to do

something, the former has been hidden but the latter clarified. O why are we preoccupied with what he has intended and leave the other aside."

Allah سبحانه وتعالى, orders us to supplicate to Him otherwise we will entail His wrath. Abu Hurayrah رضي الله عنه narrated that the messenger of Allah ﷺ said,

"Whoever does not supplicate to Allah سبحانه وتعالى, entails his wrath."

It is considered as akin to arrogance and independence from Allah سبحانه وتعالى, as if the person neglecting du'a tries to exalt himself above Allah سبحانه وتعالى.

Anas رضي الله عنه narrated that the Prophet ﷺ said,

" Ask Allah سبحانه وتعالى to give you what you need even if you want to have your shoes repaired."

Thabit Al-Bunani (R.A.) added to these above *hadith* the following ,

" Even if you need salt and want to have your shoes repaired."

HOW TO SUPPLICATE

Anas رضي الله عنه narrated that the Prophet ﷺ, once, raised his hands so high that he saw the white (flesh) of his armpits."

Salman رضي الله عنه narrated that the Messenger of Allah ﷺ said,

" Your Lord is Most Honorable, and Generous. He never returns the hands of a slave without gain."

One's hands should be open and raised to shoulder/chest level. This is because Malik Ibn Yasir رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"When supplicating to Allah, face your palms upwards not down."

It is also recommended to face the direction of prayer (*Qiblah*) when supplicating.

CONDITIONS OF SUPPLICATION

The following are necessary conditions for one to adopt to have one's supplication accepted.

1. SINCERITY

Allah ﷻ said,

"And they have been commanded no more than this: to worship Allah, offering him sincere devotion, being true (in faith)."

Al Bayyinah 5

Say: *"Call upon besides Him, whoever you want: they will have neither the power to remove your troubles from you nor to change them."*

Al Isra' 56

"Verily those whom you call upon, (call upon them), and let them answer your prayer, if you are truthful"

Al A'raf 194

The Prophet ﷺ also recommended his young cousin, Abdullah Ibn Abbas ؓ to adopt the following manner. Ibn Abbas ؓ said,

"One day I was riding behind the Prophet ﷺ when he said to me;

"O little one! If Allah ﷻ is always in your thoughts He will protect you and you will always find Him with you. When you ask, ask Allah ﷻ and when you seek help, seek help from Allah ﷻ."

2. EATING LAWFUL FOOD

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"O people, Allah ﷻ the Almighty is good and accepts only that

which is good. Allah سبحانه وتعالى has commanded the Faithful to do what He had commanded the Messengers. He had instructed them:

'O Messengers! Eat of the good things, and do what is right. And Allah سبحانه وتعالى has ordered you, 'O You who believe! Eat of the good that We have provided you'.

Then he (the messenger) mentioned the incident of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky, saying, "O Lord! O Lord!"

But while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished on what is unlawfully acquired, how can his prayer be answered?"

The Messenger of Allah ﷺ said,
"O Sa'id eat lawful food so that your supplication will be accepted."

Thus, of the conditions of supplication to be acceptable, is lawful consumption, bought with lawful income. If one were to be careless in this, or if one were to dwell on the hope of Allah's سبحانه وتعالى forgiveness, and continue with one's illegitimate occupation, then one is making a grave mistake, as Allah سبحانه وتعالى has openly declared His contempt and disownment of this.

Wahb Ibn Munabbih رضي الله عنه said,
"I was informed that Musa عليه السلام passed by a man weeping and earnestly entreating Allah سبحانه وتعالى."
Musa عليه السلام said, *"O Lord! May You answer Your slave".*
Allah سبحانه وتعالى inspired Musa عليه السلام by saying, *"O Musa, if he kept weeping until death and raised his hand to sky level, I will never answer him"*
"Why?" Musa عليه السلام asked,
"Because his food is unlawful," Allah replied.

3. THE CONSCIOUSNESS OF ONE'S HEART

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"Supplicate to Allah ﷻ and bear in mind that He will surely answer you. Beware Allah ﷻ never answers the supplications of someone who is heedless (those who do not concentrate in their du'as to such an extent that their hands are raised and their hearts are elsewhere)."

Imam Ahmad (R.A.) narrated on the authority of Abdullah Ibn Umar ﷺ that the Prophet ﷺ said,

"Hearts are like vessels and some of them may be more thoughtful than others. Thus, if you invoke Allah ﷻ, you must bear in mind that He will surely answer you. Because Allah ﷻ never answers the supplication of a heedless one."

4. SUPPLICATE FOR GOOD ONLY

The Messenger of Allah ﷺ is reported to have said,

"Allah ﷻ answers one's supplication unless he asks to committing sin, severe the ties of kinship or is too impatient for the answer. What is too impatient?" The Messenger of Allah ﷺ was asked,

He said

"When someone says I made supplication but there was no answer. Then, he gets weary and leaves supplication aside."

Allah ﷻ says,

" Even those who are with Him are neither proud nor are they weary (of His service) *Al Ambiya 19*

Abu Hurayrah narrated that the Messenger of Allah ﷺ said,

"Allah ﷻ answers one's supplication as long as he does not show impatience for the answer, by saying: I supplicated but there was no answer."

Among the conditions of supplication, as stated by Sahl Ibn Abdullah At-Tastary (R.A.), are the following: entreaty, fear , hope, persistence, submission, generality, and eating lawful food (as previously mentioned).

Ibn Ata'ullah (R.A.) said,

> *"Supplication has pillars, wings, means and time. When the pillars are kept erect, it will remain strong. When the wings are fixed it will fly skyward. When it is performed on time it will pass with speed. And when it has its means it will be complete. As for its pillars, they are the consciousness of the heart, humility, humbleness and submission. As for the wings they are truthfulness. The time is the last hours of the night. And its means are to ask Allah سبحانه وتعالى to bless the Prophet Muhammad ﷺ and his household".*

It is said that there are four conditions for supplication:

1. To keep the thought of Allah سبحانه وتعالى when alone.
2. To keep your tongue chaste when speaking to people.
3. To lower your gaze when confirmed by something unlawful.
4. To forbid your stomach from unlawful food.

MANNERS OF DU'A

1. Praising the name of Allah سبحانه وتعالى and praying for the Prophet ﷺ

On the authority of Fudalah رضي الله عنه,

> *"The Prophet ﷺ heard a man supplicating Allah سبحانه وتعالى in his prayer, but did not pray for salutation on the Prophet ﷺ."*

The Prophet ﷺ said:

> *"This man hastened his prayer." Then he called him and said to him and to another, should anyone of you pray, let him start his prayer with praising the name of Allah سبحانه وتعالى, then supplicating for*

the Prophet ﷺ then asking Allah for whatever he wants."

Bukhari and Muslim

2. Thinking of Allah's ﷻ mercy being all-encompassing:

Allah ﷻ said,

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ

WA IDHĀ SA'ALAKA `IBĀDĪ `ANNĪ FA'INNĪ QARĪB
UJĪBU DA`WATAD DĀ`I IDHĀ DA`ĀN

"When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every supplicant when he calls on Me."

Al Baqarah 186

On the authority of Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said: *" Ask Allah with conviction that He will respond to your Du'a."*

Ibn Al-Qayyim رضي الله عنه said:
"Whoever contemplates this matter will know that hoping for the best from Allah ﷻ is nothing but performing one's deeds in the best way. That is because performing deeds in the best way encourages the servant to hope for the best from Allah ﷻ, that Allah ﷻ will reward him and accept his deeds. Thus, the more the servant thinks the best of Allah ﷻ, the better his deeds will be".

3. Admitting one's sins:

The best one can say in this respect is to recite the worthiest manner of asking forgiveness of Allah ﷻ,

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَآاِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِىْ وَاَنَا عَبْدُكَ
وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَااسْتَطَعْتُ اَعُوْذُبِكَ مِنْ
شَرِّ مَاصَنَعْتُ اَبُوْءُلَكَ بِنِعْمَتِكَ عَلَىَّ وَاَبُوْٓءُ بِذَنْبِىْ
فَاغْفِرْلِىْ فَاِنَّهُ لَايَغْفِرُالذُّنُوْبَ اِلَّآ اَنْتَ

ALLĀHUMMA ANTA RABBĪ LĀ ILĀHA ILLĀ ANTA KHALAQTANĪ WA ANA `ABDŪKA WA ANA `ALĀ `AHDIKA WA WA` DIKA MASTAṬA`TU A`ŪDHU BIKA MIN SHARRI MĀ ṢANA`TU ABŪ'U LAKA BI NI`MATIKA `ALAYYA WA ABŪ'U BIDHAMBĪ FAGHFIRLĪ FA'INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA ILLĀ ANTA.

"O Allah! You are my Lord.
There is no god but You.
You have created me and I am Your servant.
I will do my best to keep my covenant and promise with You.
I seek refuge in You from the evil of what I have made.
I acknowledge Your favors on me and I acknowledge my sin.
Therefore, Forgive me, for none but You can forgive sins."

4. Asking Allah ﷻ with firm will and seriousness:

On the authority of Anas ibn Malik رضي الله عنه, the Messenger of Allah ﷺ said:

> *"When any of you supplicates to Allah, he should do it with firm will and should not say, 'O Allah! Grant me if you will.' For Allah does what He wills and no one can force Him."*

5. Repeating one's supplication three times:

On the authority of Ibn Mas'ud ﷺ, the Messenger of Allah ﷺ used to order him to repeat his supplication three times and to ask for forgiveness three times."

6. Supplicating with Jawami'ul-Kalim (short, concise du'a):

'Aishah ﷺ reported that the Messenger of Allah ﷺ used to supplicate with these short *du'a* and also with other *du'a*.

7. During du'a, one should start with himself:

Allah ﷻ said,

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

QĀLA RABBIGH-FIRLĪ WA LI AKHĪ WA ADKHILNĀ FĪ RAḤMATIKA WA ANTA ARḤAMUR-RĀḤIMĪN

'(Musa prayed): "O my Lord! Forgive me and my brother! Admit us to Your mercy! For You are the Most Merciful of those who show mercy"'!

Al A'raf 151

Abbas reported from Ubai Ibn Ka'b who said when the Messenger of Allah ﷺ mentioned someone in his du'a, he would start by supplicating for himself first."

8. Observing humbleness and humility during du'a:

Allah ﷻ said,

ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥
وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا
وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦

UD`Ū RABBAKUM TAḌARRU`AW WAKHUFYAH.
INNAHŪ LĀ YUḤIBBUL MU`TADĪN.
WA LĀ TUFSIDŪ FIL 'ARḌI BA`DA IṢLĀḤIHĀ
WAD`ŪHU KHAWFAW WA ṬAMA`Ā.
INNA RAḤMATAL-LĀHI QARĪBUM MINAL MUḤSINĪN

"Call on Your Lord with humility and in private
for God loves not those who trespass beyond bounds.
Do not spread mischief on the earth,
after it has been set in order,
but call on Him with fear and longing.
For the mercy of God is (always) near to those who do good".

Al A'raf 55,56

9. The tone of the supplicant should neither be excessively loud nor dictatorial, for one must be humble, and must beg before Allah ﷻ

Abu Musa Al-Ash'ari رضي الله عنه reported:

"We were going along with Allah's Prophet ﷺ on a journey when the people began to pronounce 'Allah is the Greatest' in a loud voice".

Thereupon Allah's Messenger ﷺ said,

"O people, have mercy upon yourselves for you are not calling One Who is deaf or absent. Verily you are calling One Who is All-Hearing, the Ever-Beholding, (and) nearer to you than the neck of your camel to you."

10. The supplicant should end his du'a with saying Ameen:

Abu Muslih Al-Qarani (R.A. reported from Zuhair Al-Numiri رضي الله عنه

"Once we went out along with the messenger of Allah ﷺ during the night. We passed by a man who was earnestly invoking Allah سبحانه وتعالى".

Thereupon, the Prophet ﷺ stopped to hear what he was saying and said:

"His du'a will be answered when he completes it properly."

The Companions asked,

"With which should it be ended O Messenger of Allah ﷺ?"

The Prophet ﷺ replied,

"With saying Ameen. The people said to that man, "Say Ameen and receive glad tidings." *Abu Dawud*

OPTIMUM TIMES FOR DU'A

There are optimum times for *du'a* in which the majority of them are answered. These are classified in respect of time and place.

As for time, it includes, time of *Suhur* (which is a part of the last third of the night), at the time of breaking one's fast, between the *Adhan* and the *Iqamah*, between Zuhr and Asr Prayer, on Wednesday, in times of distress, in traveling and disease, when it rains, in time of fighting in the way of Allah سبحانه وتعالى, when the night is at its darkest point, on Friday, when it

is windy, the *du'a* of the oppressed person, the *du'a* of parents, during gale, thunder and during prostration. All these cases are reported in authentic *Ahadith*.

As for place, it includes land which one has not been visited before. A pious person summed them up in the following poetic lines:

In Ka'bah, Arafah and Hijr
Allah answers people's prayer
In Tawaaf, Sa'i and Zamzam
Allah also promised to answer
In Maqam and the target of stones
Prayers also will be better

In perfecting the manners of *du'a*, the Muslim can observe the times in which *du'a* may be answered. This includes the following:

1. Laylatul-Qadr, (The night of divine decree):

Allah سبحانه وتعالى said,

لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣

تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ٤

سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ٥

LAYLATUL QADRI KHAYRUM MIN ALFI SHAHR.
TANAZZALUL MALĀ'IKATU WAR-RŪḤU FĪHĀ
BI'IDHNI RABBIHIM MIN KULLI AMR.
SALĀMUN HIYA ḤATTĀ MAṬLA`IL FAJR.

"The night of power is better than a thousand months.
Therein descend angels and the spirit (Jibril)
with Allah's permission, on every errand:
Peace! This until the rise of the (next) Morning."

Al Qadr 3,5

When Aishah ﵂ asked the Prophet ﷺ what can she do if she knows the *night of Qadr*? He said to her, Say,

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

ALLĀHUMMA INNAKA `AFUWWUN
TUḤIBBUL `AFWA FA`FU `ANNĪ

O Allah, You are the Forgiver and You love forgiveness, so forgive me."

Ahmad and Ibn Majah.

2. On The Day Of Arafah:

The Messenger of Allah ﷺ said,

" The best of du'a is that which is made on the Day of 'Arafah. And the best which I and the Prophets ﷺ who preceded me have said is:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

LĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA
LAHŪ LAHUL MULKU WA LAHUL ḤAMDU
WA HUWA `ALĀ KULLI SHAY'IN QADĪR.

"There is no god but Allah, He is One and has no partner. To Him Sovereignty and praise belong and He has power over all things."

3. At Midnight:

Once the Messenger of Allah ﷺ was asked:

"What du'a is heard (by Allah ﷻ) most?"

He answered:

"At midnight and at the end of every Fardh (obligatory) prayer."

Tirmidhi

4. Between The Adhan And The Iqamah:

The Messenger of Allah ﷺ said:

"Du'a between the Adhan and the Iqamah will never be rejected."

Ibn Hibban.

5. During The Adhan, In War, And When It Rains:

On the authority of Sahl Ibn Sa'd رضي الله عنه, 'The Messenger of Allah ﷺ said,

"Two kinds of du'a will never be (or rarely be) rejected; those that are made during the Adhan and in war when soldiers are in combat"

The Messenger of Allah ﷺ also said,

"Two du'a will never be rejected; during the Adhan and when it rains."

Sahih Al Jami' Al Saghir

6. On Friday:

The Messenger of Allah ﷺ said :

"Friday is twelve hours, of which there is an hour in which if a Muslim asks for something, it will surely be given to him. So, seek it in the final hour after Asr (i.e. Just before the sun sets)." Al Jami' Al Saghir

7. When Hearing the Crowing of the Cockerel:

The Messenger of Allah ﷺ said:

"When you listen to the braying of donkeys, seek refuge in Allah ﷻ from the Satan. And when you listen to the crowing of the cockerel, ask Allah ﷻ for His Favour for it sees angels."

8. When by the Recently Deceased:

Ummu Salamah رضي الله عنها reported that: The Messenger of Allah ﷺ entered the home of Abu Salamah رضي الله عنه (who had just died). Abu Salamah's رضي الله عنه eyes were wide open. The prophet ﷺ closed them, and said,

"When the soul is taken away the sight follows it."

Some people of his family wept and wailed. So he said,

"Do not supplicate for yourselves anything but good, for the angels say 'Ameen; to what you say."

The Messenger of Allah ﷺ then supplicated,

اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ وَارْفَعْ دَرَجَتَهٗ فِي الْمَهْدِيِّيْنَ ج وَاخْلُفْهُ فِيْ عَقَبِهٖ فِي الْغَابِرِيْنَ ج وَاغْفِرْلَنَا وَلَهٗ يَا رَبَّ الْعَالَمِيْنَ ج وَافْسَحْ لَهٗ فِي قَبْرِهٖ وَنَوِّرْ لَهٗ فِيْهِ ج

ALLĀHUM-MAGHFIR LI (FULĀN) (REPLACE WITH DEAD PERSONS NAME)

WARFA` DARAJATAHŪ FIL MAHDIYYĪN.
WAKHLUFHŪ FĪ `AQABIHĪ FIL GHĀBIRĪN.
WAGHFIRLANĀ WA LAHŪ YĀ RABBAL `ĀLAMĪN.
WAFSAḤ LAHŪ FĪ QABRIHĪ WA NAWWIR LAHŪ FĪH.

'O Allah, forgive this person (in this case Abu Salamah), raise his status among those who are rightly guided, grant him a successor amongst his descendants who remain. Forgive us and him, O Lord of the universe and make his grave spacious, and grant him light in it."

9. When One Drinks From Zamzam Water:

Ibn Abbas ﷺ used to say, when he drank Zamzam water;

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَآءً مِّنْ كُلِّ دَآءٍ

ALLĀHUMMA INNĪ AS'ALUKA `ILMAN NĀFI`AW
WA RIZQAW WĀSI`AW WA SHIFĀ`AM MIN KULLI DĀ`

O Allah! I ask you a knowledge which is of benefit to me, affluent provision and a cure from every disease.

The Prophet ﷺ said,

"Surely, drinking Zamzam water avails man in whatever he intends thereby."

Bukhari and Muslim

10. Du'a Is Also Recommended In The Following:

A. After opening Takbir of Prayer

Upon commencing one's prayer one can read the following *du'a*.

وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوَاتِ وَالْاَرْضَ حَنِيْفًا
مُّسْلِمًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ج اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ
وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ج لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ
وَاَنَا مِنَ الْمُسْلِمِيْنَ ج اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَآ اِلٰهَ اِلَّآ اَنْتَ ج
اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ
فَاغْفِرْ ذُنُوْبِيْ جَمِيْعًا ج اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ ج
لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهٗ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ
اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ ج تَبَارَكْتَ وَتَعَالَيْتَ ج
اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ج

**WAJJAHTU WAJHIYA LILLADHĪ FAṬARAS-SAMĀWĀTI
WAL `ARḌA ḤANĪFAM MUSLIMAW WA MĀ ANA
MINAL MUSHRIKĪN. INNA ṢALĀTĪ WA NUSUKĪ
WA MAḤYĀYA WA MAMĀTĪ LILLĀHI RABBIL `ĀLAMĪN.
LĀ SHARĪKA LAHŪ WA BI DHĀLIKA UMIRTU
WA ANA MINAL MUSLIMĪN. ALLĀHUMMA ANTAL
MALIKU LĀ ILĀHA ILLĀ ANT. ANTA RABBĪ
WA ANA `ABDUKA ŻALAMTU NAFSĪ WA`TARAFTU
BI DHAMBĪ FAGHFIR DHUNŪBĪ JAMĪ`Ā.**

INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA ILLĀ ANTA. LABBAYKA WA SA`DAYKA WAL KHAYRU KULLUHŪ FĪ YADAYKA WASH-SHARRU LAYSA ILAYKA ANA BIKA WA ILAYKA. TABĀRAKTA WA TA`ĀLAYTA. ASTAGHFIRUKA WA ATŪBU ILAYK.

"(As a true Muslim) I direct my attention toward
the One Who created the heavens and earth,
and I am not one of the idolaters.
Verily my prayer, my devotion, my life and
my death are for Allah, Lord of the worlds.
He has no partner.
That is what I have been charged with,
and I am the first among Muslims.
O Allah You are the Sovereign,
there is no god but You.
You are my Lord and I am Your slave
I have done injustice to myself,
and admit my wrong, so forgive me all my sins.
No one but You can forgive sins.
I am present and ready to obey.
All good is in Your hands, and evil is not of You.
I am of You and (will return) unto You.
You are Blessed and Exalted.
I seek Your forgiveness and unto You I repent."

Muslim

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَّ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنْ خَطَايَايَ كَمَا
يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْنِيْ

مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ

ALLĀHUMMA BĀ`ID BAYNĪ WA BAYNA KHAṬĀYĀYA KAMĀ BĀ`ATTA BAYNAL MASHRIQI WAL MAGHRIB. ALLĀHUMMA NAQQINĪ MIN KHAṬĀYĀYA KAMĀ YUNAQQATH-THAWBUL ABYAḌU MINAD-DANAS. ALLĀHUM-MAGHSILNĪ MIN KHAṬĀYĀYA BITH-THALJI WAL MĀ'I WAL BARAD.

"O Allah! Distance me from my sins as You have distanced the East from the West. O Allah! Cleanse me of my sins as a white cloth is cleansed of dirt. O Allah! Wash me of my sins with water, ice and hail"

Muslim

B. The Du'a Of Qunut (Du'a Of Obedience):

اَللّٰهُمَّ اهْدِنَا فِيْ مَنْ هَدَيْتَ وَاَعْطِنَا فِيْ مَنْ اَعْطَيْتَ
وَتَوَلَّنَا فِيْ مَنْ تَوَلَّيْتَ فَاِنَّكَ سُبْحَانَكَ تَقْضِيْ
وَلَا يُقْضٰى عَلَيْكَ فَاِنَّهٗ لَا يَعِزُّ مَنْ عَادَيْتَ
وَلَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ
وَصَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ

ALLĀHUM-MAHDINĀ FĪ MAN HADAYT.

WA A`ṬINĀ FĪ MAN A`ṬAYṬ.
WA TAWALLANĀ FĪ MAN TAWALLAYT.
FA INNAKA SUBḤĀNAKA TAQḌĪ WA LĀ YUQḌĀ `ALAYK.
FA 'INNAHŪ LĀ YA`IZZU MAN `ĀDAYT.
WA LĀ YADHILLU MAW-WĀLAYT.
TABĀRAKTA RABBANĀ WA TA`ĀLAYT.
WA ṢALLAL-LĀHU `ALĀ SAYYIDINĀ MUḤAMMAD.

"O Lord! Lead us to the true faith with those you have guided.
Shower Your Favors on us with those
You have showered (with favors).
Protect us with those You have protected.
You decree and none decree against You.
No one is rewarded to whom You show enmity, none
who is in Your care is brought down.
O Lord! You are Most Blessed, Most Exalted.
May Allah's prayer be upon our Master Muhammad."

C. When One Raises Himself From The Bowing Position:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءُ الْاَرْضِ
وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

SAMI`AL-LĀHU LIMAN ḤAMIDAH.
RABBĀNA WALAKAL ḤAMDU MIL'UL `ARḌI
WA MIL'U MĀ SHI'TA MIN SHAY'IM BA`D.

"May Allah hear to those who praise Him.
O Lord, may Your praises fill the earth,
and fill whatever else remains to be filled after that."

Muslim

اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ مَلْءُ الْاَرْضِ وَمَلْءُ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ اَهْلُ الثَّنَآءِ وَالْمَجْدِ اَحَقُّ مَا قَالَ الْعَبْدُ
وَكُلُّنَا لَكَ عِبَادٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

ALLĀHUMMA RABBĀNA WALAKAL ḤAMDU
MAL'UL 'ARḌI WA MAL'U MĀ SHI'TA MIN
SHAY'IN BA`DU.
AHLUTH-THANĀ'I WAL MAJD.
AḤAQQU MĀ QĀLAL `ABDU WA KULLUNĀ
LAKA `IBĀDUN. ALLĀHUMMA LĀ MĀNI`A
LI MĀ A`ṬAYT WA LĀ MU`ṬIYA LIMĀ MANA`TA.
WA LĀ YANFA`U DHAL JADDI MINKAL JADD.

"O Lord, may Your praises fill the earth and fill whatever else remains to be filled after that. You alone are deserving of praise and majesty. The most truthful thing any servant ever said (and we are all Your servants) is: There is no one to withhold what You give, and no one can give what You withhold. And no wealthy person's wealth will avail him with You."

Muslim

D. During Bowing (ruku):

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ

خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَصَبِيْ

ALLĀHUMMA LAKA RAKA`TU WA BIKA ĀMANTU WA LAKA ASLAMTU. KHASHA`A LAKA SAM `Ī WA BAṢARĪ WA MUKH-KHĪ WA `AṢABĪ.

O Lord, for You I have made Ruku' and in You I have placed my faith, and to You I have committed myself. My ears, my eyes, my mind and my nerves have humbled themselves before You."

Muslim

E. During Prostration *(Sajdah)*

The Messenger of Allah ﷺ said:

"The nearest a servant comes to his Lord is when he is prostrating himself, so supplicate Your Lord much (in this state)."

اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ
سَجَدَ وَجْهِيْ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ
وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

ALLĀHUMMA LAKA SAJADTU WA BIKA ĀMANTU WALAKA ASLAMTU. SAJADA WAJHĪ LILLADHĪ KHALAQAHŪ WA ṢAWWARAHŪ WA SHAQQA SAM`AHŪ WA BAṢARAH. TABĀRAKAL-LĀHU AḤSANUL KHĀLIQĪN.

"Our Lord, for You I have made prostration, and in You I have placed my faith, and to You I have committed myself.

My face lies prostrated before the One Who created it,
fashioned it and opened within it its
sense of hearing and its sight.
Exalted is Allah, the Best of creators."

Muslim

F. Between The Two Prostrations:

رَبِّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاَجِرْنِيْ وَوَفِّقَنِيْ
وَارْزُقْنِيْ وَاهْدِنِيْ

RABBIGH-FIRLĪ WARḤAMNĪ WA AJIRNĪ
WA WAFFAQANĪ WARZUKNĪ WAHDINĪ.

"O Lord! Forgive me, have mercy upon me, protect me,
make me successful, provide for me and guide me."

Baihaqi

G. After Making Tashahhud And Before Ending The Prayer (saying Peace Be Unto You):

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِكَ
مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيٰ
وَالْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

ALLĀHUMMA INNĪ A`ŪDHU BIKA MIN `ADHĀBIL QABRI.
WA A`ŪDHU BIKA MIN FITNATIL MASĪḤID-DAJJĀL.
WA A`ŪDHU BIKA MIN FITNATIL MAḤYĀ WAL MAMĀT.

ALLĀHUMMA INNĪ A`ŪDHU BIKA MINAL MA'THAMI WAL MAGHRAM.

"O Allah! I seek refuge in You from the chastisement of the grave. I seek refuge in You from the trial of Al-Masih Al-Dajjal. I seek refuge in You from the trial of life and death. O Lord I seek refuge in You from sin and debt."

H. When Reciting The Glorious Qur'an During The Prayer:

Allah ﷻ prohibited His servants to recite the Glorious *Qur'an* during bowing *(Ruku')* or prostration (*Sajdah*). Ibn 'Abbas ؓ reported that when the Messenger of Allah ﷺ was in his death disease, he drew the sheet while the people were arranged into rows behind Abu Bakr ؓ and said:

"O people, nothing is left from the glad tidings of the Prophethood except a good vision which the Muslim sees. I am forbidden to recite the Qur'an while I am bowing or prostrating. As for Ruku' glorify Allah during it, and during Sajdah earnestly supplicate Allah ﷻ during it for it is optimum time to be answered in." *Muslim.*

Among situations in which Du'a is answered are the following:

11. The Oppressed:

In a *Hadith Qudsi* (Divine Hadith), the following is mentioned,

"O My servants, I have forbidden oppression for Myself and have made it forbidden for you. So do not oppress one another."

Anas Ibn Malik ؓ reported that the Messenger of Allah ﷺ said:

"Beware of the du'a of the oppressed, even if he is an unbeliever, since there is no screen between it and Allah ﷻ."

12. The Pilgrim, The Warrior (in The Way Of Allah ﷻ) And The One Who Performs Umrah:

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said,

"The warrior strives in the way of Allah ﷻ, and those who perform Hajj or Umrah are the deputies of Allah ﷻ. He called them and they answered His call. They asked from Him and He gave them."

13. The Du'a Of The Muslim For His Fellow Muslim In His Absence:

Abu Al-Darda' ﷺ reported that the Messenger of Allah ﷺ said that,

"For every believing servant who supplicates for his brother in his absence the angels say, 'May you receive the same'."

14. The Du'a of the traveler and the parents:

Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said,

"Three types of du'a will surely be answered; the du'a of the oppressed, the traveler and that of the parents on (for or against) his children."

Tirmidhi

RECOMMENDED SUPPLICATIONS IN VARIOUS SITUATIONS

Du'a connects man with his Lord and shelters him with Divine protection, kindness and care. *Du'a* is the essence of worship. It is the intimate companion in times of loneliness and the light in darkness. By means of d*u'a*, Allah ﷻ removes the calamity and improves the affairs of the individual and the *Ummah* (nation). It is the spirit of all virtuous deeds and the protective shields against the evils of men and jinn. Therefore, the Messenger of Allah ﷺ had taught us various

supplications for all times and situations; when getting up, going to bed, in seclusion, in open, in traveling, in dwelling, at night, at day, upon seeing a new moon, at the last hours of the night, etc.

Thus it is imperative for one to become acquainted with the following illustrative supplications of the Prophet Muhammad ﷺ to benefit from them.

When getting up

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

ALḤAMDU LILLĀHIL LADHĪ AḤYĀNĀ BA`DA MĀ AMĀTANĀ WA ILAYHIN NUSHŪR.

All praise be to Allah Who has given us life after death and to Him is the physical resurrection.

Bukhari

اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَدَّ عَلَيَّ رُوْحِيْ وَعَافَانِيْ
فِيْ جَسَدِيْ وَاَذِنَ لِيْ بِذِكْرِهٖ

ALḤAMDU LILLĀHIL LADHĪ RADDA `ALAYYA RŪḤĪ WA `ĀFĀNĪ FĪ JASADĪ WA 'ADHINA LĪ BI DHIKRIHĪ

Praise be to Allah Who has returned my soul to me, and revitalized my body, and allowed me to remember Him.

لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اَللّٰهُمَّ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْأَلُكَ

رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَّلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ
وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

LĀ ILĀHA ILLĀ ANTA SUBḤĀNAK.
ALLĀHUMMA ASTAGHFIRUKA LIDHAMBĪ
WA AS'ALUKA RAḤMATAK. ALLĀHUMMA ZIDNĪ `ILMAW
WA LĀ TUZIGH QALBĪ BA`DA IDH HADAYTANĪ WAHAB
LĪ MIL-LADUNKA RAḤMAH. INNAKA ANTAL WAHHĀB.

There is no god but You. Glory be to You.
O Lord! I ask You forgiveness for all my sins
and I ask You Your mercy.
O Lord! increase me in knowledge and let not
my heart deviate now after You have guided me,
but grant me mercy;
for You are of bounties without measure.

Abu Dawud

WHEN HEARING THE ADHAN (THE CALL TO PRAYER)

1 - On the authority of Abu Sa'id Al-Khudri ﵁ who said that the Messenger of Allah ﷺ said,
"Whenever you hear the Adhan, repeat what the muadh-dhin is saying."

2 - On the authority of 'Abdullah Ibn 'Amr Ibn Al-'Aas ﵁ that he heard the Messenger of Allah ﷺ say,
"When you hear the muadh-dhin, repeat what he says and then ask Allah ﷻ to bless me. Whoever asks Allah ﷻ to bless me once will receive ten blessings from Him. Then ask Allah ﷻ to grant me Al Wasilah, which is a special position in Paradise, which only one

servant of Allah ﷻ can attain. Would that I am one. He who asks Allah ﷻ to grant me Al-Wasilah will be entitled to my intercession (on the day of judgement)."

Bukhari and Muslim.

3. On the authority of Jabir Ibn 'Abdullah رضي الله عنه who said that the Messenger of Allah ﷺ said,
"Whoever says when he hears the Adhan",

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَآئِمَةِ

اٰتِ مُحَمَّدَاِۨ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ

مَقَامًا مَّحْمُوْدَا اِۨلَّذِيْ وَعَدْتَّهٗ

ALLĀHUMMA RABBA HĀDHIHID-DA`WATIT
TĀMMATI WAṢ-ṢALĀTIL QĀ'IMAH.
ĀTI MUḤAMMADA NIL WASĪLATA WAL FAḌĪLATA
WAB`ATH-HŪ MAQĀMAM MAḤMŪDA NIL-LADHĪ WA`ADTAH.

'Allah! Lord of this perfect call,
and the prayer about to be performed;
grant to Muhammad Al-Wasilah and excellence,
and raise him up to a praised position
(interceding on behalf of his followers on the Day of Judgement),
one which You Promised to him,'
will be entitled to my intercession on the Day of Judgement."

Muslim.

4. On the authority of Sa'd Ibn Abi Waqqas رضي الله عنه who said that the Messenger of Allah ﷺ said,
" Whoever says when he hears the muadh-dhin,

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ
رَبًّا وَّبِمُحَمَّدٍ رَسُوْلًا وَّبِالْاِسْلَامِ دِيْنًا

ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAHŪ WA ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH. RAḌĪTU BILLĀHI RABBAW WA BI MUḤAMMADIN RASŪLAWWA BIL ISLĀMI DĪNĀ.

I testify that there is no god but Allah, the One, Who has no partner and I testify that Muhammad is His servant and Messenger. I am satisfied with Allah as my Lord, Muhammad as my Messenger and Islam as my religion

...Will have his sins forgiven"

Bukhari

It has been reported in *Bukhari and Muslim* on the authority of Abu Ayyub Ansari, ﵁ that the Prophet ﷺ has mentioned of the person who recites the following *du`a*:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
وَّبَارِكْ وَسَلِّمْ لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ

رَبِّ عَمِلْتُ سُوْءً وَّظَلَمْتُ نَفْسِيْ فَتُبْ عَلَيَّ

اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

سُبْحَانَ الْوَاحِدِالْاَحَدْ ط

سُبْحَانَ الْفَرْدِالصَّمَدْ ط

سُبْحَانَ مَنْ رَّافِعَ السَّمَآءِ بِغَيْرِ عَمَدْ ط

سُبْحَانَ مَنْ بَسَطَ الْاَرْضَ عَلٰى مَآءٍجَمَدْ ط

سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ فَاَحْصَاهُمْ عَدَدًا ط

سُبْحَانَ مَنْ قَسَّمَ الرِّزْقَ وَلَمْ يَنْسَ اَحَدًا ط

سُبْحَانَ الَّذِىْ لَمْ يَتَّخِذْ صَاحِبَةً وَّلَاوَلَدًا ط

سُبْحَانَ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ ط

(دُعَآء) اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَحُبَّ عَمَلٍ

يُّقَرِّبُنِىْ اِلٰى حُبِّكَ وَاجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنَ الْمَآءِ الْبَارِدِ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

ALLĀHUMMA ṢALLI `ALĀ SAYYIDINĀ MUḤAMMADIW-WA `ALĀ ’ĀLI SAYYIDINĀ MUḤAMMADIW-WA BĀRIK WA SALLIM LĀ ILĀHA ILLĀ ANTA SUBḤĀNAKA WA BIḤAMDIKA RABBI `AMILTU SŪ’AW-WA ŻALAMTU NAFSĪ FA TUB `ALAYYA INNAKA ANTAT-TAWWĀBUR-RAḤĪM.

SUBḤĀNAL WĀḤIDIL AḤAD.
SUBḤĀNAL FARDIṢ-ṢAMAD.
SUBḤĀNA MAR-RĀFA`AS SAMĀ’I BI GHAYRI `AMAD.
SUBḤĀNA MAM BASATAL ARḌA`ALĀ MĀ’IN JAMAD.
SUBḤĀNA MAN KHALAQAL KHALQA FA’AḤṢĀHUM `ADADĀ.
SUBḤĀNA MAN QASSAMAR RIZQA WA LAM YANSA ’AḤADĀ.
SUBḤĀNAL-LADHĪ LAM YATTAKHIDH ṢĀḤIBATAW-WA LĀ WALADĀ.
SUBḤĀNAL-LADHI LAM YALID WA LAM YŪLAD WA LAM YAKUL-LAHŪ KUFUWAN ‘AḤAD.

(DU`A) ALLĀHUM-MARZUQNĪ ḤUBBAKA WA ḤUBBA MAY YUḤIBBUKA. WA ḤUBBA KULLA `AMALIY YUQARRIBUNĪ ILĀ ḤUBBIK. WAJ`AL ḤUBBAKA AḤABBA ILAYYA MINAL MĀ’IL BĀRID.

In the name of Allah, Most Beneficient, Most Merciful.
O Allah send Your salutations upon our master Muhammad and upon the family (and followers) of Muhammad, and (send Your) blessings and peace.
There is no god but You, glorified are You, and all praise is Yours.
My Lord, i have performed wrong, and i have oppressed myself.
Forgive me. You alone are the Forgiving, the Merciful.

Glorified be He who is the one unequaled.

Glorified be He who is independent of all things
(yet all things depend upon Him)
Glorified be He who has lifted the sky without the use of pillars.
Glorified be He who has laid out the earth firm on water.
Glorified be He who has created the entire creation
and has counted all.
Glorified be He who distributes sustenance without
neglecting anyone (or anything).
Glorified be He who has no partner or son.
Glorified be He who neither begets nor is He begotten
nor does He have an equal.
O Allah grant me Your love and the love of those who love You,
And the love of those things which bring me closer to your
love And make Your love more cherished by me
than cold water (in immense heat)

In a Qudsi Hadith, Allah the Almighty has said:

“ O son of Adam,
so long as you call upon Me and ask of Me,
I shall forgive you for what you have done,
and I shall not mind.
O son of Adam, were your sins to reach the clouds
of the sky and were you then to ask forgiveness of Me,
I would forgive you.
O son of Adam, were you to come to Me with
sins nearly as great as the earth and were you then
to face Me, ascribing no partner to Me,
I would bring you forgiveness nearly as great as it. “